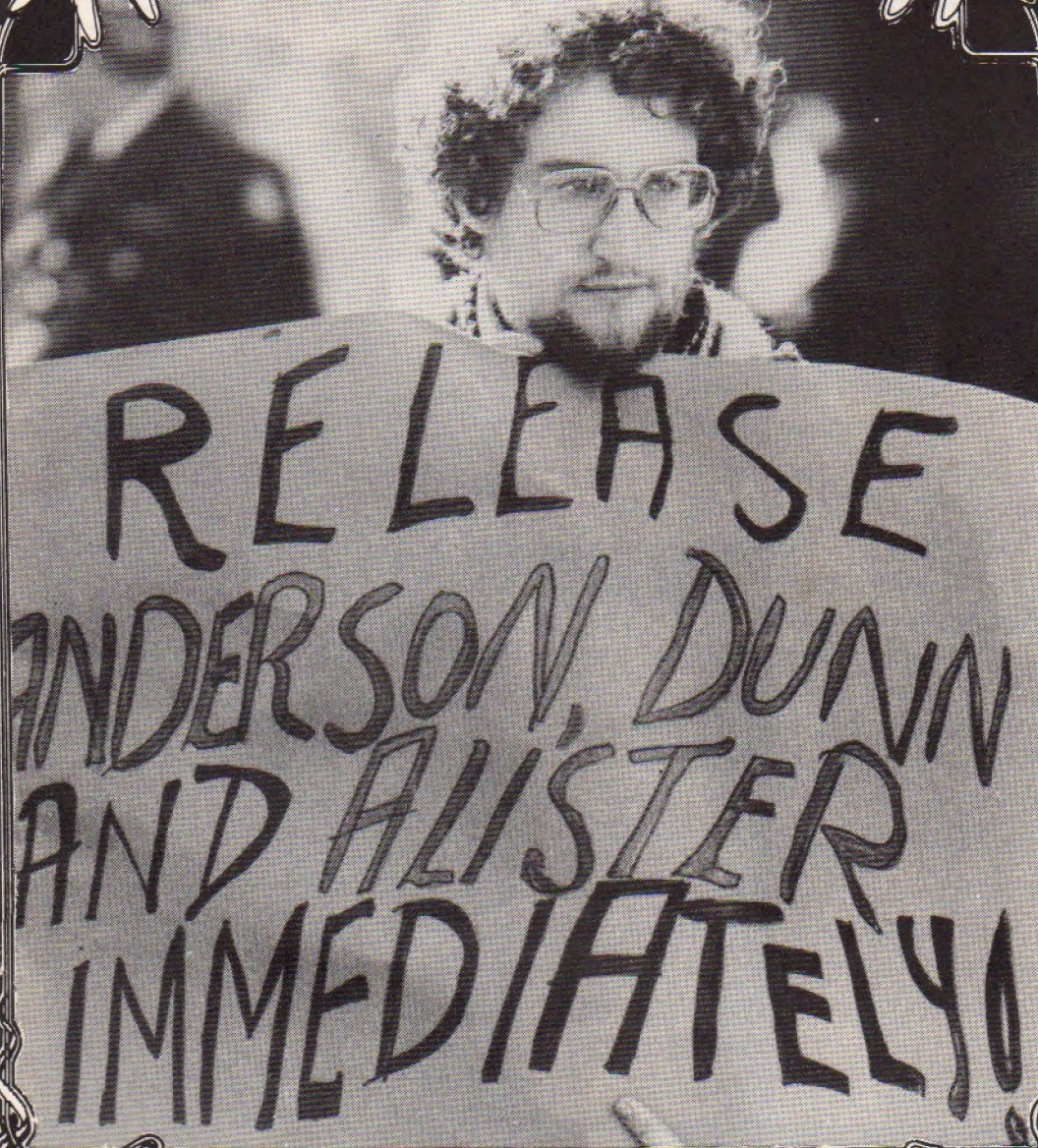


PRANAM



ANANDA MARGA SUVA SECTOR NEWSLETTER

JULY - AUGUST 1982

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

BABA'S BIRTHDAY

VANII 1982



A N A N D A V A N I I

All the beings of the Universe are the kith and kin of one another... none is abominable...none is despicable...all are equally respectable... all are entitled to equal love and affection. No problem is to be ignored as individual or group affair. Every problem is to be considered as the collective problem of the universal humanity and the same to be resolved collectively ... resolve it must.

Let it be the vocal panorama of the newer world of today - the continuous musical note behind the movement of new-humanism.

Shrii Shrii Anandamurti

KIIRTAN

KIIRTAN - THE PANACEA FOR ALL AFFLICTIONS

The Supreme Father is the Absolute Truth, the only Truth of the Universe. His creation undergoes transmutation, and thus it may be a moving reality, a relative truth, but not an absolute truth. The Absolute Truth is a singular entity; there cannot be two Absolute Truths, there cannot be two Fundamental Truths.

In the hub of this Absolute Truth there is no change and no movement, no absolute pause, no relative pause. But in the outer arena of the Hub, of the Causal Matrix, there is movement, but there is no second entity. This internal movement, although a movement, is as fundamental as the Absolute Truth.

But in the realm of creation there is relativity; and because there are relativities, that is why there are pains, pleasures, sorrows and afflictions. All human beings reside in that portion of the Supreme Body. But whether plants, animals or human beings, the goal of all is the Supreme Hub. And this purposeless movement towards the Supreme Nave is human progress, progress in the proper spirit of the term. This is spiritual life, and this life is the real life. It is the only path for human beings to follow; no other path can be accepted as the path of progress that does not lead to intellectual growth and spiritual elevation. Only that can be termed as genuine progress which elevates all aspects of human existence - physical, mental and spiritual - and makes them one with the Supreme. This is the path of Sadhana.

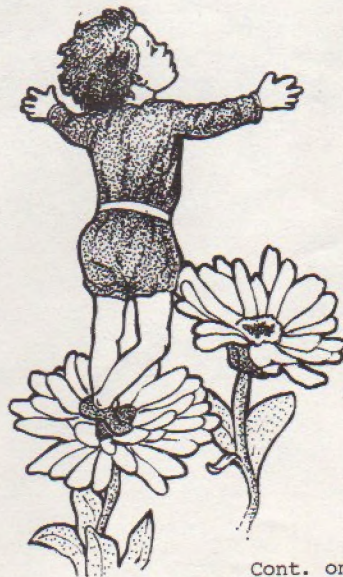
In this path of your movement - and remember, movement is essential for you - sometimes obstacles arise, and in future will arise also. In this manifested world, different forces are acting and reacting; some of these forces help humanity in accelerating its movement, whereas some thwart the progress toward the Supreme. Spiritual aspirants will have to advance by fighting against all those opposing forces. One should not be concerned about these; rather one should proceed on with greater firmness, smashing all obstacles and continuing tirelessly towards the Supreme Entity. One is sure to reach one's destination. And what is the destination? To merge into Parama Purusa, to sit on His Lap.

Along with the obstacles, there will also be certain forces which will assist you. Whatever worldly difficulties might obstruct your path, the best positive or auxiliary force is Kiirtan. Kiirtan helps a devotee to accelerate the speed towards the hub of the universe. Kiirtan will help you in all circumstances; if any mental trouble arises, kiirtan will help you.

People have to pass through so many relativities, so many troubles and afflictions, before attaining that supreme hub. Human beings are subject to triple afflictions - physical, psychic and spiritual - and the psychic and spiritual miseries are as painful as the physical ones.

Why do the spiritual afflictions arise? You know that you are the loving sons and daughters of Parama Purusa. But you don't feel Him always close to you, you cannot get the chance to sit on His lap, and because of this, you suffer from spiritual afflictions.

The supreme panacea to surmount all these triple afflictions is sadhana. So all human beings must do sadhana as much as possible; it is the main duty of human life. If sadhana is omitted, then one should omit one's food and sleep also. Just as food and sleep are essential for human beings, similarly kiirtan, the most essential aid for sadhana should also be done whenever there is opportunity and time. The educated and uneducated alike should do it.



Cont. on page 5

Such a sweet scent...

Dear Sisters and Brothers,

Namaskar. I would like to recount some experiences of my trip to India this year at the time of BABA's birthday.

I arrived in India on Wednesday 30 March, at Calcutta and it was on Friday morning when I went to see BABA go on fieldwalk for the first time. Before BABA left His house we all had to go outside the gate. So, all of us were peering in through the gate waiting for BABA to come outside. As soon as I set my eyes on BABA I felt both excited and peaceful.

One side of me was saying 'you waited a long time to see BABA... here He is walking closer and closer!' and the other side was saying 'We meet again'. It was, from this moment that I was to perceive a special sweetness in BABA's every word and movement. BABA entered the car and as he went by he greeted us with His beautiful namaskar. I gave namaskar to Him feeling how divine and elevating such a greeting is for us.

At midday I had a high temperature and by evening I was confined to bed with the typical symptoms of a new arrival. I managed to drag myself to General Darshan on Sunday morning, arriving late, and had my first experience of rush of people around BABA. After recovering I passed the days going to see BABA in the mornings and evenings when He went on fieldwalk. Since the time of Dharma Samikta last year BABA's health had not been good so Dada Ramananda had not been allowing any Personal Contact with BABA. To go on fieldwalk with BABA was also much rarer so I was not able to get either during my two months stay.

One week before DMC (BABA's birthday) BABA gave darshan at one public hall in the evening. Afterwards many Margiis, including myself poured into some buses and went to Global jagrti. By arriving a week early I was able to avoid the many immigration checkpoints set-up before DMC. At DMC BABA stressed carefully that everyone, without exception, should do kiirtan. I then saw for the first time the sisters dancing kiirtan collectively with the brothers. This had not been the practise before because of some cultural inhibitions.

It was at DMC that I caught a glimpse of how BABA relates to us collectively. He gives His Grace to all, no one is excluded. It was a very exhilarating and inspiring experience and the memory burns vividly in me when I think upon that time. After DMC I went to Anandanagar for sadhana as well as to see

rural India for the first time. It is truly an extraordinary part of this earth. After talking to the acharyas there I found that the Anandanagar area was unparalleled in its history of geology, anthropology, tantric culture and spiritual significance. I thought that DMC here would be very special because, as one Margii heard BABA say 'I am Anandamurti of Anandanagar'.

I returned to Calcutta after five days, feeling the strong desire to see BABA again as I had to return to Australia within a week. I saw BABA that evening when He went on fieldwalk. After BABA went I asked Dada Ramananda if I could have Personal Contact. He said that BABA was still sick and no one was receiving P.C. Even though I expected his answer, I felt sad... 'So near and yet so far'. When BABA returned the time was late so there were very few of us to greet BABA. We moved around to where BABA was getting out of the car. BABA spoke briefly with a sister to the left of me and he asked for the name of a brother to my right. He then turned to me looking into my eyes for the first time and asked 'What is your name?' 'Manarainjana, BABA', I replied. 'How are you?' He asked playfully, I could only answer 'Very well, BABA'. He then did namaskar to us and went inside, while I stood there tingling from His attention. A few days later General Darshan was given by BABA in the morning. I arrived two hours early to get a nice position near BABA. When BABA arrived we sang kiirtan for Him and I was right in front of Him, only feet away. I felt overwhelmed by His presence and drank Him in with my sight as I didn't understand what He was speaking. Afterwards I remember that I had only given BABA a garland once before.



Cont. from page 4.

So the next morning I brought a garland to give to BABA when He returned from fieldwalk. While waiting for BABA both Jaivani and myself could smell an amazing sweet scent but it never dawned on us where it was coming from. BABA returned and we dashed around the car to greet Him. I moved close to BABA and offered the garland to Him in my cupped hands. BABA cupped His hands and placed them under mine. I softly touched His hands and then opened mine, placing the garland in them.

BABA placed the garland up to His face and said 'Such a sweet scent... are they jasmine flowers'?

I responded, not really knowing, 'I think so BABA.'

He paused and then asked 'Are they sweet scented or sweet scenting'?

My mind stopped, I could not say anything. Jaivani answered 'Sweet scenting BABA?'

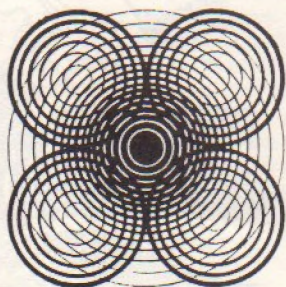
BABA then explained 'When something has a scent given to it, like a handkerchief, it is sweet scented. When something makes its own scent it is sweet scenting. You are all great authorities in English!'

Upon saying this we all broke into roaring laughter and BABA smiled broadly and gave us namaskar. I stood there for some time realizing in part, what BABA had given to me.

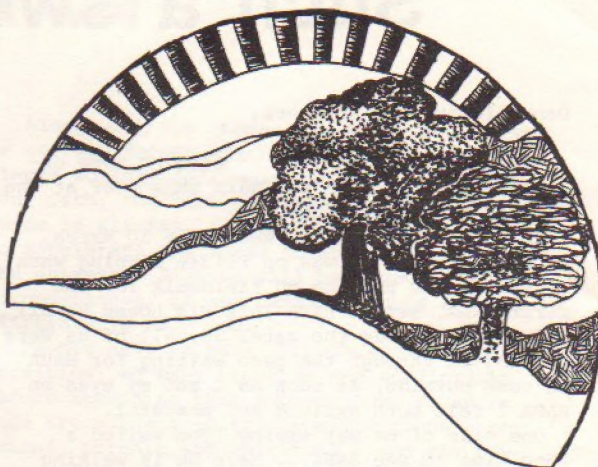
BABA left for Patna the next day, something I learned when I went to see BABA the next morning. Just the day before I left India one Didi visited the Margiis house I was staying at and told us that she had travelled in BABA's escort to Patna. When she heard by name she told us that one Dada had talked to BABA for most of the journey and she had asked this Dada what BABA had said. At the journey's start BABA had asked for the garland (that I gave) to be kept by His pillow at night so as to allow Him restful sleep. He asked for the name of the boy who gave it. Then BABA said 'That boy will come to see me, when he finds I have left he will go away disappointed'.

When I heard this I was overcome with emotion, feeling that BABA was thinking of me. He had given me His Personal Contact.

Manorainjana



Kiirtan Cont.



One must do kiirtan not only to surmount physical afflictions, but psychic and spiritual afflictions as well. It is the best medicine for all physical, psychic and spiritual ailments. It will bring about not only improvement in worldly life but success in the psychic and spiritual spheres. Kiirtan will help you in all circumstances, in all possible ways.

If people do kiirtan with distinct expression of the mantra, their mouths become pure, their tongues become pure, their ears become pure, their whole bodies become pure - and when so many parts of the body become pure, the atma (self) also becomes pure. By kiirtan you become as pure as if you have taken a "holy dip in the Ganges." What does a holy dip in the Ganges mean for a sadhaka? It means doing kiirtan constantly.

So instead of wasting your time in gossiping, in useless idle pursuits, you should do kiirtan even for two minutes or five minutes, whenever you get the opportunity. It is foolish to waste one's valuable time in gossiping. One who has been blessed with a human body is not a fool but an intelligent person. Such people feel internally that they are the children of Parama Purusa. Why should they waste their time?

By kiirtan you will always feel that you are not a insignificant creature, you are not inferior or low. Kiirtan will always remind you that you are the affectionate children of the Supreme. In kiirtan there is no restriction regarding time, place or person, no distinction between educated and uneducated, between black and white.

So do Kiirtan, chant Kiirtan, whenever and wherever possible.

(Calcutta General Darshan, May 15, 1982)

Shrii Shrii Anandamurti

Women in Tolkien's World

The recent dramatised radio series on JRR Tolkien's "Lord of the Rings" has resurrected interest in this epic fantasy.

Much of the best in art-forms is bitter-sweet, so perhaps I can console myself with this thought when reflecting on Tolkien's Lord of the Rings. A lot has been said and written about this allegorical masterpiece, but I have not heard or seen anything on the incredible absence of women from his 'sub-creation'.

It was a very long time before I noticed this myself. Lost in Tolkien's brilliant style and evocation of "middle-earth" - and whatever the academics say, Tolkien's popularity proves his skills - people seem to have observed some aspects of his Anglo-Christian influences, but not commented on the obliteration of women from any position of consequence.

Amongst hobbits, men elves, dwarves, orcs, wizards and so on, the absence of women from relevant roles in the great moral drama of the epic, is almost complete. And when the few women that do exist are examined, they speak even more devastatingly of Tolkien's flaw.

The women (or, strictly speaking, females) are of basically two kinds. The first kind are beautiful, magnificent but other-worldly: Goldberry, nature sprite and wife of Tom Bombadil; Arwen half-elfen, who is to be Aragorn's 'prize' when he has won his kingdom; and Galadriel the elf-queen, who comes the closest to being part of the power-play, but remains detached and an object of distant worship, until she departs over the sea.

The second kind are the opposite: loathsome and wicked: Lobelia Sackville-Baggins, avaricious for the Baggins estate and a poisonous person as her name (that of a toxic herb) suggests; and Shelob, the huge and horrible venomous spider ("her ladyship") who almost makes a meal of the hero, Frodo. There are also the entwomen, who have, for some unexplained reason, gone away and left the ent-men desolate. Perhaps they left in fear of Tolkien's plans for them, had they appeared!

In any event, the female characters are largely irrelevant to the plot and they are also drawn in a different way. Tolkien develops his characters - elves (spiritually and intellectually developed), men (courageous warrior race), dwarves (hoarders of wealth) and hobbits (working class people who just want a hobbit hole, a meal and a plug of pipe-weed) and others - with varying amounts of ordinary frailties and str-

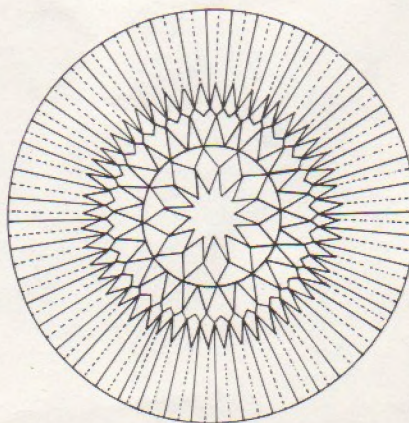
engths. It is one of his best qualities, portraying the interactions of these characters with a 'human' mixture and depth of artistry. In particular the hobbits become his vehicle for showing great capacities expressed through simple people. But women, where they exist at all, have no such depth and reality, existing largely as extreme characters - beautiful and unreachable or repulsive and despicable.

What does this belated realisation of Tolkien's sexism do for appreciation of his art? It adds a frailty to his 'sub-creation', and raises the question: is this a reflection of sexism in the real world, or a distorted reflection of the cultural images Tolkien draws on? I think it is this distortion, and so Tolkien must be found guilty of strengthening the particularly arrogant and hypocritical Anglo-Christian archetypes of women.

But similar images no doubt recur throughout literature (and art and music). Does this mean that all such culture is soured just as the racist ideals of 19th century imperialists such as Churchill and Livingstone now seem crass and ridiculous?

I don't think it's as simple as this. Literature lasts because of its subtlety and fine qualities, reflecting many areas of life, and deficiencies in one area need not devastate it entirely. Despite the magnitude of Tolkien's flaw, his work remains of literary value, if diminished. As increased awareness of sexism in literature develops, no doubt the more refined appreciation and critiques will demand even higher quality artistry.

Govinda



A.M.U.R.T

A p p e a l

In the context of great calamity caused by nature in the State of Orissa, we appeal to your philanthropic fervour to help us to help our victim brother and sisters in a much bigger way. As per Govt. statistics such a calamity has not been known for the last 100 years. Besides other parts of the State, the districts of Balasore, Cuttack and Puri have been grievously affected by the instant cyclone. The reports received by us from our dedicated brothers, who are engaged in the yeoman service to the suffering mankind, soon after the tragedy, reveal that in many areas such as Kendrapara (103 Km from Bhubaneswar) besides food, clothing, medicine and other edible articles being scarce, there is acute shortage of drinking water as well. In areas hundreds and thousands of Sq. Km. there is no vegetation, there is no house to live in and the trees also have been uprooted. Our selfless dedicated workers are day-in-and-day-out engaged in removing the dead bodies and carcases and at the same time distributing flat rice, Jaggery, medicines and clothes as far as possible. But as the facts stand, if we are not in a position to keep the supply line activated, our brothers in the field would be completely disappointed and morosed. So, in order to keep the spirit and morale of the workers high and also to meet the challenge of the vagaries of the nature, it is essential that the life saving amenities must be kept on rushing and that is only possible with your generous and kind co-operation.

Time is very limited and the magnitude of miseries is unmeasurable. We are sure you will send your donations, big or small, to the address below: Acarya Devatmananda Avadhuta
(Acting AMURT Secretary)

Please make all cheques or money orders payable to 'Ananda Marga' and address them to 'AMURT Appeal'
620 Bourke Street,
Surry Hills, N.S.W.
2010



GLOBAL JAGR TI

Five storey office
and accommodation
block.



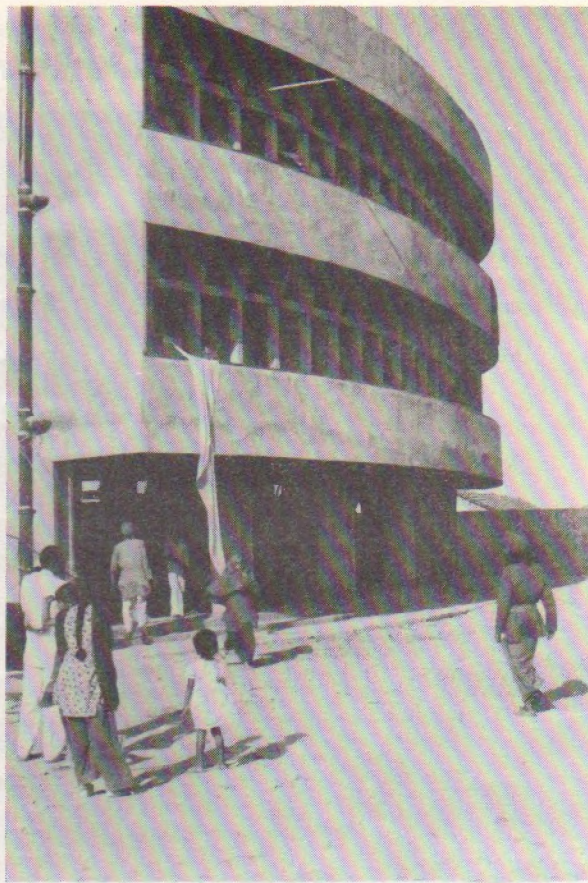
BABA's garden and
the corner of BABA's
house in the left
corner.

Inside the DMC
marquee.





Lunch time at D.M.C.



The front face of the large hall which has offices and stands next to the office block.



The marriage of Jyotishvari and Jivamitra in Melbourne by Didi Anandasampurna and Dada Pavananda.



YOUR PSYCHIC OBJECT

NG DARSHAN, MAY 31, 1979, VALENCIA,
SPAIN

have been telling you that man takes form of his psychic object, i.e. what is your psychic object, your very existence will be converted into that object. You should select your psychic object very carefully. There is a small animal of the lizard group. It can change its colour according to the necessity, i.e. it knows the art of natural camouflage. And what is done by that lizardlike animal? When it wants to change to a red colour, and it takes up red colour automatically its skin becomes red. You will find that small animal in equatorial and lower temperate areas. Similarly a man takes the form of his object and this change in the form is of two kinds. One is introjective, another is extro-objective. The extro-objective is external projection of your thought, the introjective is internal projection of your thought. In one case the pinnaled mind goes outward, and in another case the pinnaled mind goes inward. In case of extro-objective projection - what does that mean? Suppose in daytime you are in a lonely place. It may or may not be a lonely place. Suppose in daytime you are alone in a big house and some people told you that there is a ghost...ghost...ghost. You heard it. A psychic wave touched the mind, touched the subconscious portion of your mind and that you are told, "Mr. X, there is a ghost in this house", and you are Mr. X. There is a ghost in this house. There is a ghost in this house." Your entire nerve fibrils fail to function. What will happen then? There is a ghost in this house.' (Baba is feeling the vibration of GHOST each time when there is ghost in this house.) It touches the conscious level of your mind and as an extro-objective creation you see an external reflection of your very psychic stuff. You will see a ghost, and the question is, what sort of ghost will you see? The description of ghost you read in your books or you hear from your grandma. Ghost is like this. In daylight you will see the ghost. In this case your very existence has not been converted into ghost. You are the witnessing entity - you are the seer of the ghost and a certain compartment of your mind is outside as external projection and took the form of ghost; i.e. the very structure of ghost is ectoplasmic nature and that ectoplasm came from your source. You are the seer of that ghost. Actually there is no ghost. But you will see many a respectable

man who will say, "Yes, I have seen it! Yes, I have seen it!" He is not incorrect in saying like this. He saw it, but the ghost was of his creation. Outer or external objective reflection or external objective projection or external positive hallucination - and sometimes it may so happen that the gentleman said, "Here there is ghost", and the ghost may enter to your body. You may be caught by the ghost and then only an experienced exorcist can save you.

"I may be caught by the ghost and only an experienced exorcist can save me!" - this is called SVARUKTI - speaking with one's self. Ghost, big ghost. Big black, big nails, red-dish like teeth, with a black bag in his hand and with a rope. Sometimes visible, sometimes invisible. "I may be caught by the ghost...ghost." There will be internal psychic projection and a certain portion of his mind will be converted into the ghost and almost more than 90% of his ectoplasmic structure will become ghost.

There was once a witch and she died here, and her name was HENRIETTA. She has become a ghost. "Who are you? Who are you? Who are you?", others are asking. "I am Henrietta. I am Henrietta. I am Henrietta." His very existence has been converted into ghost and unless and until the exorcist comes, that Henrietta won't leave his body, and when the exorcist will say "Who are you?", although he is a gentleman, he will say, "I'm Henrietta."



EXORCIST: Won't you leave this body?
 GHOST: No, I won't leave this body.
 EXORCIST: You have to leave this body.
 GHOST: No, I won't leave this body.
 EXORCIST: What do you want? Say what you want.
 GHOST: I want mutton curry.

Supply her with mutton curry. Although he's a gentleman, supply her with mutton curry. Then continue:

EXORCIST: Are you still Henrietta?
 GHOST: I'm leaving this body.
 EXORCIST: Now what is your name?

The gentleman responds, "I'm Joseph." The exorcist exclaims, "Ah what! Where is Henrietta?" The gentleman answers, "Henrietta has left this body."

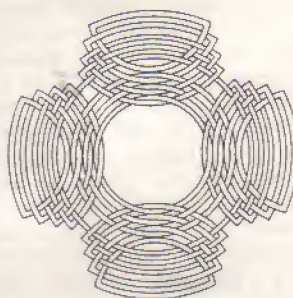
Henrietta was a psychic creation of Mr. Joseph - 'As you think, so you become.'

Now, if a man always thinks, "I am a sinner, I am a sinner, I am a sinner", then in a certain weak moment, what will happen? (BABA whispers): "I am a sinner, I am a sinner, I am a sinner. I will have to go to the hell. The priest said that he won't grant me the gatepass to heaven. So I will have to go to the hell. I don't know who will issue the gatepass to hell to that priest! If he won't issue the gatepass to heaven, then certainly for this hypocrisy the priest should also be served with a gatepass to hell!" So you should not develop the sinning complex or sinner's complex in your mind. Rather yours should be a positive ideation. I am the son/daughter of Parama Purusa. I am never alone. I am an inseparable portion of that Supreme Entity. What will happen? Your mind will be strengthened. You will get immense psychic power and with the help of that psychic force you will get affixed, by dint of your meditation and japa and dhyana. This is the positive approach and this you must do. You must not develop this complex of sinning. You must not develop the psychology of inferiority complex. "I am illiterate. I am a fool." Complex like this also makes a wo/man weak - mentally weak. Suppose you want to do something and you say, "I will try to do it." If you grant this slackness to yourself, you will never be successful. Don't say, "I'll try!" Say, "I will do!" If you say, "I will try!", it may take more than 1000 years to develop the psychology properly to reach the required standard. So there is no question of trying. The question is of being. To be, not to try.

There was a drunkard. Everybody said, "Your liver has been much damaged. You should stop drinking." You know everything," the drunkard said. Then he thought. First he got an internal thought wave - "Yes, I should give up drinking. But it should not be done

from today. After two months on New Year's Day (and it is a very auspicious day) I will give up drinking on that day." What is the inner psychology? He gets another two months license to drink. He thought that at 6 o'clock on New Year's Day he would stop drinking. Now at 5.30, what did he do? He took several bottles, because at 6 o'clock he will be giving up. Then he thought, "Let us go just in front of the church, and standing just near the front of the church I will say, "I have given up drinking." But at 5.30 with a bellyful of liquor he went in front of the church and said, "I have given up drinking." Then he went 10 or 12 steps forward. Then the sinner psychology, his psychology said, "Oh my God, you are brave! Oh my mind, you are brave! You have given up drinking. You took wine at 5.30 and now it is more than 6 - say 6.10 or 6.15. You are brave. Oh my mind. You are here and I should give some prize to this mind. Oh mind, I'll give you another bellyful of liquor." You see, this is the psychology of drinking. Don't be guided by this psychology, "I will try" - Be guided by this psychology that, "No, I won't try - I will be. I will do from this very moment. For a man, for a perfect man, each and every moment is an auspicious moment. Do you follow? Whatever you want to do, do from this very moment. Don't give any prize to your mind for doing something good or bad. Your very action is your prize. You do not require any more prize or any further prize or any additional prize. The noble action that you did is itself your prize. Do you follow? THE ACTION ITSELF IS THE PRIZE.

Shrii Shrii Anandamurti



Without prejudice?

— documentary eye turned on conspiracy



Accused Ananda Marga members in the documentary telemovie, *With Prejudice*.

By Rosemary Creswell

NO government could have got away with this week's disclosure of the \$7.5 million expenditure on security at last year's Melbourne CHOGM meeting if it hadn't been for the death of three people in a bomb explosion several years before at a CHOGM meeting in Sydney.

Two garbagemen and a policeman died when that bomb exploded in a rubbish bin outside the Sydney Hilton Hotel, the temporary home of the Commonwealth prime ministers.

On September 27, somewhat belatedly, an inquiry will be held into the deaths of those three men in the Sydney Coroner's Court.

The outcome of the inquest is a matter of intense interest to three members of the Ananda Marga sect who are serving 16-year goal sentences for conspiracy to murder the leader of an obscure fringe political party in a Sydney suburb many miles from the Sydney Hilton.

During their trial, the court was told by a police informer, Richard Seary, that the Margis were implicated in the bombing, and in the mind of the public the two incidents merged.

Timothy Anderson, Ross Dunn and Paul Alister were on trial allegedly for conspiring to murder National Front leader Robert Cameron by planning to blow up his house at Yagoona. In effect, because of the

publicity which associated them with the Hilton bombing, they were on trial for the deaths of the two garbage collectors and the policeman who were killed in that explosion.

A concerted campaign — CAADA (Campaign for the Acquittal of Anderson, Dunn and Alister) — has been underway for some time with pressure being brought to bear on the NSW Attorney-General, Frank Walker, to hold an inquiry into the trial of the three sect members.

They were tried twice in the Supreme Court, the jury on the first trial being unable to reach a unanimous decision. It was on police evidence and on the evidence of Richard Seary, self-confessed heroin addict, former Hare Krishna member and vagrant, that the three were convicted.

Seary, who fancied himself as a science fiction writer, offered his services to the NSW Police Special Branch after seeing the movie *Star Wars*. He claimed that he could infiltrate the Ananda Marga sect and find evidence that would enable

police to effect a conviction for the Hilton blast.

Anderson, Dunn and Alister have never been charged with the Hilton bombing, and Seary was unable to produce any material evidence which would implicate them.

They pleaded not guilty to the actual charge — conspiracy to murder National Front leader Cameron — claiming that Seary had planted the explosives in the car that he obtained to take them to Cameron's house for the purpose of writing graffiti on the walls.

Seary's evidence in court in both trials was massively inconsistent, as was police evidence, which resulted in the hung jury of the first trial. Indeed, the foreman of the first jury wrote to a Federal politician claiming that the references in court to the Hilton incident had prejudiced the jury.

Questions have been raised in parliament by Labor members George Petersen and Joan Coxedge, and the Council for Civil Liberties has been involved in the campaign for an inquiry.

Film producer Don Catchlove (who last year made the award-

winning *Captives of Care*) has just completed *With Prejudice*, a 72-minute dramatised documentary for television, based on the transcript of the first trial. The film is directed by Esben Storm, his first for several years.

Catchlove was looking for controversial material for a telemovie and found it in the Ananda Marga trial. He has serious doubts that the trial was a fair one, and wanted to present those doubts to the public.

The film is a gripping and powerful courtroom drama, in which the viewer is placed in the role of juror and presented with the mass of conflicting evidence that came to light in the first trial.

Every word in the script is taken from the transcript of that trial, and the result is a moving presentation of material which cannot but raise questions about such issues as police verballing, framing, and the reliability of a patently disturbed police informer's evidence.

This is not to say that the film is a piece of pro-Margi propaganda. Although it seriously probes the fairness of the trial, it is remarkable for its clearcut presentation of the material.

Campaign to clear

THE AUSTRALIAN WED 16 JUNE '82

EM AND Alf Dunn are what you would call regular folks, the decent middle-class, middle-aged type who make you think of tea and scones and open fire-places.

Em and Alf have spent the past four years fighting the legal system on behalf of three convicted terrorists and now believe there are worse criminals in the police force than in prison.

One of the "terrorists" was their son, Ross Dunn.

Four years ago today, Dunn, Paul Alistair and Tim Anderson were arrested in Sydney and charged with conspiracy to murder. Dunn and Alistair were also charged with the attempted murder of two policemen who arrested them. It was then four months after a bomb had exploded outside the Sydney Hilton Hotel, where heads of state were staying, killing three men.

Dunn, Alistair and Anderson have been in prison ever since.

The men — all members of the religious movement, the Ananda Marga — are now the focus of a growing public campaign which claims they were framed by police and security agents and demands a judicial inquiry into their conviction.

Amnesty International in London is now considering classifying the three as prisoners of conscience. They would be the first Australian prisoners ever put on the list.

To Mr and Mrs Dunn, the arrest of their son was a shock from which they are only now recovering. Without the other parents, they say, they might not have coped.

They describe their son as "quiet, loving and thoughtful", interested in sport and reading.



TIM ANDERSON

FOUR years ago today, three young members of the Ananda Marga were arrested and charged with conspiracy to murder and attempted murder — charges that became oddly linked in the public mind with the Sydney Hilton bombing. **FIA CUMMING** examines new moves to clear the three men

Mrs Dunn calls the allegation that Ross was part of a conspiracy to murder "absolutely ridiculous".

When he joined the Ananda Marga, Ross Dunn was working at Mount Lawley Teachers College. His parents had never heard of the movement.

They decided the group's principles were worthy and claims about its political arm were exaggerated.

"I certainly didn't see anything evil in it," said Mrs Dunn. "I've looked into a lot of these religions and they're pretty much the same fundamentally."

When they heard of Ross's arrest, they could not believe it. Now they have to believe it.

"I suppose you could say that it's wrecked our life. I mean... peace of mind has gone, and if you haven't got peace of mind you haven't got much," said Mrs Dunn.

The cost of flying from Melbourne to visit Ross has forced Alf Dunn to put off his retirement.

When Mrs Dunn gave evidence about her son, it was her first appearance in a law court. Mr Dunn is a justice of the peace.

"After this trial, I realise they're not the only victims. Verbals (police records of spoken confessions) should not be allowed in a court," said Mrs Dunn.

Their immediate hope is that the three young men can appear at the Hilton bombing inquest, beginning on September 27. They might then be cleared of allegations which, the Dunsns believe, were the unspoken charges in their trial.

The three sets of parents involved in the case have written to the Queen, the Governor-General, the Chairman of the Law Reform Commission, Mr Justice Kirby, Senator Gareth Evans, and the Victorian Premier, Mr Cain.

They did not write to the NSW Premier, Mr Wran, or the NSW Attorney-General, Mr Walker. But others have.

Mr Walker says he has received more submissions on this than any other case. His office has literally thousands

of pages from lawyers, politicians and the general public.

New facts now emerging have added weight to the campaign for the Ananda Marga three. Jurors from both trials have publicly said the trials were prejudiced.

Mr Ross Clark, the foreman of the tied jury in the first trial told *The Australian*: "No 12 people with any logic could possibly find them guilty on the second charge of attempting to blow-up the policemen. It was ridiculous."

CHARGES: Conspiracy to murder National Front leader Robert Cameron. Attempted murder of the two arresting policemen.

TRIALS: February 1979. No verdict. August 1979, convicted in three hours.

SENTENCES: 16 years each.

"The police evidence got them off. That's the way I look at it. It was so inconsistent."

A member of the second jury, Mr Eric Mountier, made a public statement on May 30 that he believed the trial had been prejudiced by the media, the "sharpshooters on the roof", and the strangeness of the Ananda Marga.

"I believe it would have been difficult for any jury to reach a different decision, given the way the evidence was presented in court," he said.



ROSS DUNN

"(But) I have... reached the conclusion that it was not a fair hearing."

Among those who have condemned the trial are the Federal Opposition spokesman on legal affairs, Senator Gareth Evans, a federal MP, Mr Ted Innes, the NSW Council for Civil Liberties, the NSW Labor Council, NSW MPs Mr George Petersen and Miss Joan Cox, two lawyers in the case, and the Prisoners Action Group.

The NSW Council for Civil Liberties has censured the Special Branch raids on Ananda Marga and called on the NSW Government to ensure that "harassment of the Ananda Marga organisation will cease forthwith".

Senator Evans said the men should be released immediately, pending an inquiry. He called it the greatest miscarriage of justice in Australian legal history.

Proposed grounds for an inquiry include:

• Juries in both trials were

unduly influenced by media allegations that the accused were involved in the Hilton bombing — although they were not on trial for this and no evidence of a link has ever been presented.

• They were convicted on the basis of "verbals" — police records of alleged confessions — which they have denied.

• Evidence given by different police witnesses at the trial was inconsistent.

• The key police witness, Mr Richard Seary, was planted in the Ananda Marga by the Special Branch to find evidence on the Hilton bombing. Seary's relations with the Special Branch and ASIO were not fully revealed.

• A judicial inquiry is needed because of the "special interest" of the Special Branch.

• Much of the alleged prejudicial atmosphere of the trial may have stemmed from the Indian CIB, an international security organisation, whose allegations against the Ananda Marga have since been discredited.

The next few months will be crucial for the three imprisoned men.

The Crown Advocate, Mr Roger Court, will decide

'conspirators'

Cont. from page 12.

From almost 1,000 pages of transcript of a trial which lasted 15 days, Catchlove has selected material which forms a cogent filmic document of the evidence on the side of both the prosecution and the defence.

Of course, any process of selection can be manipulated to create bias, and it would be untrue to say that this film is simply a dispassionate dialectic; indeed, if it were it would lose much of its impact.

The director's point of view and the selection of material clearly control the perspective, and it is equally clear that sympathy, or at least a desire to concede some credibility to the defence, is on the side of the accused.

But the film would have lost its credibility if it had not given at least some weight to the other side. There are no cardboard cut-out baddies and goodies, and a viewing audience will be left as puzzled and bewildered by the mass of detailed evidence and contradictory statements as was the jury at the original trial.

The film opens with footage of the Hilton bombing blast (the media were quick to the scene because of anonymous phone calls warning

them of the impending explosion), and is then structured in three parts: a dramatic re-enactment of the police version of events, of the defence version, and finally of the cross examination of the police and then of Seary, their informer.

Seary is brilliantly played by David Slingsby. His performance portrays a man whose mental balance is seriously on the edge; who vacillates between smirking self-importance and frightened bewilderment as he is subjected to the courtroom pressure of cross-examination.

Phillip Hinton as the Crown Prosecutor brings a menacing presence to his attempts to undermine the Ananda Marga's political and social philosophy. And the police witnesses are stunningly convincing. (Max Cullen gives one of his best-ever performances, clad in badly cut and undersized suit which renders him at times near comical).

This enclosed feeling is given added weight in the shooting and cutting with a predominance of intense close-ups. One almost feels for Seary as the camera focuses in on his sweating, confused discomfort, and even the police can evince

Every word in the script is taken from a trial transcript . . . the result cannot but raise questions about such issues as police verballing, framing, and the reliability of a patently disturbed informer's evidence.

sympathy as they come under the scrutiny of expert defence and camera examination.

Alister, Anderson and Dunn in the meantime are sweating it out in their own boxes at Parramatta Jail with a further 12 years' detention unless an inquiry into the Hilton bomb deaths might clear their names of that implied but untried charge.

Richard Seary left Australia immediately after the second Supreme Court trial and has not been seen since though he is rumoured to be hiding out in Britain.

Whatever the outcome of this controversial case, *With Prejudice* is a brilliant and intensely dramatic examination of a trial that must raise questions in the minds of the public.



ALF and Em Dunn . . . 'Our peace of mind has gone'

within weeks whether an inquiry should be held.

On July 23, they will know if they can appear in the September inquest into the Hilton bombing.

The campaign to free Anderson, Alister and Dunn is not organised by the Ananda Marga. It is most closely linked to Prisoners Action Group.

Although this case is special because of its implications, the campaigners see it as only one example of the police/security

system and the use of "verballs" as evidence.

Certain police officers in this case were central to other trials of concern to Prisoners Action.

A week before the CHOGM meeting in Melbourne last September, ASIO and Special Branch made well-publicised raids on Ananda Marga premises in Sydney and Melbourne.

The material confiscated included research on police verballs. At the time, the Ananda Marga claimed the raids were made to justify the cost of massive security for CHOGM.

State MP, Mr George Petersen, has claimed in Parliament that the bomb outside the Hilton was planted by ASIO.

Just four days before the three men were arrested, an article appeared in a Sydney Sunday newspaper saying ASIO knew who had done the Hilton bombing.

It said ASIO suspected two Ananda Marga members, a man and a woman - although there was no evidence.

The reporter, Mr Bill Mellor, recalled yesterday he had contacted security sources about another matter and asked incidentally about the Hilton bombing. He wrote the article in good faith.

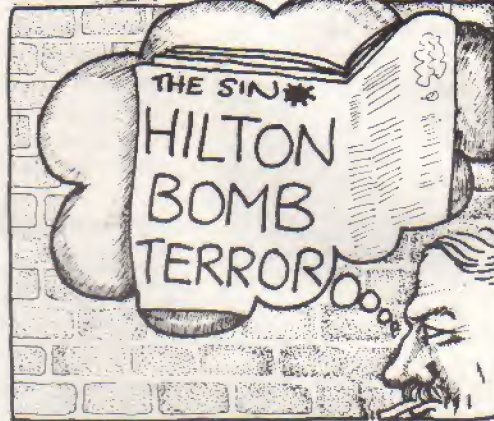


PAUL ALISTER

the HILTON HOAX



One hot summer's day
as Norm quietly plodded
on his way to the pub from the train
he walked past a group,
and he knowingly nodded,
as they shouted their lusty
restrain:
"The Ananda Marga three should
should be freed today,
they're three innocent men
who've been just locked away
for a political crime they didn't
perform



"Oh yeah?" said our Norm,
"Don't come the raw prawn,
Listen mate, who're you
to defend that weird mob?
Why don't you do something
useful,
(try getting a job!)"
They're the ones who attacked
some poor bloke with their bombs,
and wasn't the Hilton
just one more of their wrongs?"
As Norm plodded along
on this hot summer's day,



a vocal demonstrator
had this much to say:
"Why these three Aussie blokes
with no criminal history
are still locked up inside
is a farce, and a mystery,
which could be resolved if the
C.I.B.



would just show its files
to the Attorney G.
How did it happen?
(It's three years ago now)
What were the real facts
of this criminal row?
Let's ask Tara to tell,
she remembers it well."



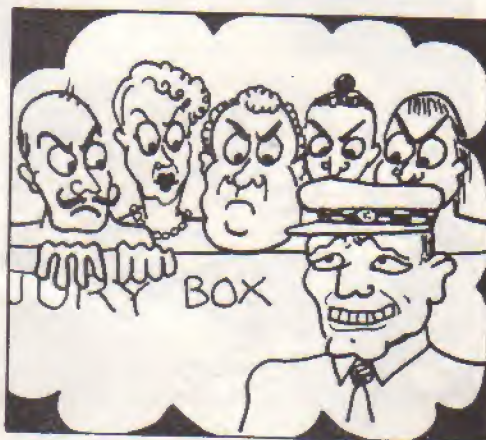
while claiming these others
created the 'bomb'.
"Lies?" called out Norm,
"when d'ya think I was born?"
Tara: Police lies need exposure,
(don't lose your composure)
and one time they got caught
in a mock legal rort -
(just listen some more,
and try not to snore).
Tim Anderson and a friend
from the Ananda Marg faction



were nabbed at a demo
and accused of rough action,
the police grabbed them in
Canberra,
and took them to court,
(the judge and the jury
were relieved they'd been caught).
The police spoke of violence
in lengthy detail,
conviction was likely,
without any bail,
until a film-maker turned up on
the scene,



His documentary evidence
turned the cops yellow-green.
When the jury saw film
of the actual proceeding,
with no hinting of violence,
no pushing or bleeding,
as one person they snorted -
the whole trial was aborted!
"Innocent" they cried,
a word true and tried.
This case is pure proof
of cops playing with truth,
they deliberately lied
to land Tim inside.
Was the police force admonished?
Scolded or punished?



They merely tried again
(with the help of their friend),
This time they won,
and democracy was done.
Our justice is based on
such variable factors,
smooth talking lawyers,
and police who are actors,
(I'll admit, their inflexion
and delivery's poor,
but with well-rehearsed verbals
you don't need much more).
At trial number two,
before they were through,
the Hilton was mentioned profusely,
to this bald innuendo



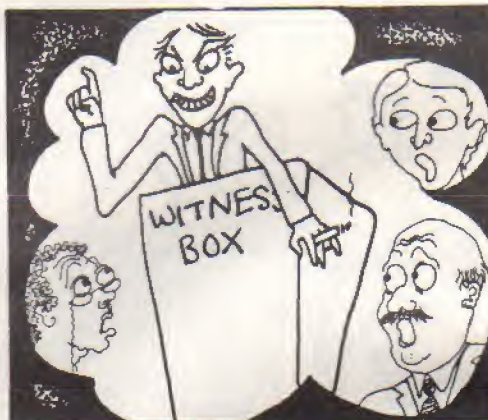
"I have three friends",
Tara quietly spoke,
"named Ross Dunn, Paul Alistair,
and Tim,
who're in jail til they're 40,
because of a bloke,
'cause they helped and befriended
Richard Seary's his name, him,
and deception his game.
In a very short time he insinuated
his slimy self into their life,



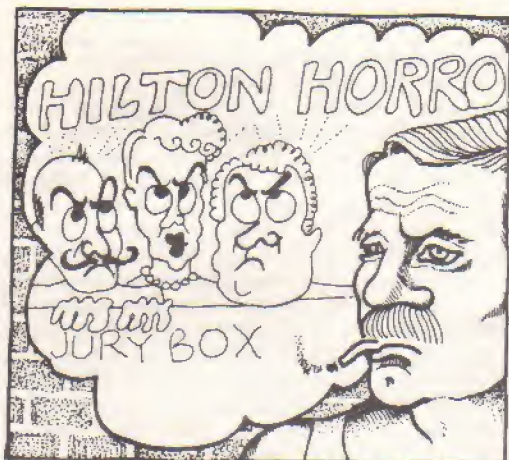
then one fatal dark night he
implicated
their guilt in some concocted strife.
He took two of these fellows
out driving one night
into a political trap,
where with sirens and shouts
the police hailed them out
(of course Seary evaded the rap).
They were charged with attempting
to murder the head



of a racist political group,
and even Tim Anderson was dragged
out of bed,
and tossed in the gelignite soup!
They were thrown into jail,
and refused any bail.
The headlines were blaring:
'MANIACAL SECT'
and ASIO quietly
stepped in to protect
the public, by passing its new
fascist bill,
(which the public accepted,
as a good public will).
Meanwhile Seary alleged
to a trembling court
that the Hilton Bomb murder
was their little sport!



As this news blared front page,
the prosecution raged,
(the jury, confused, just simply
refused,
couldn't make a decision
with truth or precision.)
And who could decide?
Could Seary have lied?
What sort of a person did the
C.I.B. choose
to examine this group,
to perpetuate this ruse -
He was the only one there that
night
who was trained in explosives,
who knew how to fight,
A drifter, ex-drug addict,
who escaped for a song,



and absurd ballyhoo
the jury responded obtusely.
Fine policemen upstanding
(broken noses notwithstanding)
denounced them, renounced them,
and legally trounced them.
"It wasn't us, we didn't do it"
said my friends from the floor,
the judge peered down his glasses,
"I've heard that one before."
They were led from the dock,
and click went the lock.
Seary patted his pocket,



and flew out the next day,
headed straight overseas
for a comfortable stay.
The bombing of the Hilton
was a mystery, a farce,
it was claimed by no radical body
or class,
it was solved by the rumours which
implicate
three innocent men,
without proof or debate.
Tara: "Where's the crime here?
The criminality lies
in the notion of 'she'll be right,
mate!'"



While we're still not uprising
against police verbal chastising,
we've truly surrendered our fate.
(legal lying's the game,
just a different name.)
This police verbal system's
so successful, pernicious,
just try telling your neighbour
that the system is viscious,
your average ocker'll
just call you a knocker -
let's try asking Norm what he thinks",
"Don't come the raw prawn"
said a cynical Norm,



"let's go sink a couple of drinks".
As the advertising screamed
in the city-lined sky,
Norm opened a tinny,
(he was feeling quite dry).
Tara watched, as the clouds
sympathised with their tears,
and she thought of her friends,
jailed for sixteen long years...
(Richard Seary, meanwhile,
lives it up overseas,
with fat wallets and a facelift
his life is a breeze).

CAADA NEWS

Upon His release from jail P.R. Sarkar said that it would not be possible to enjoy complete celebrations until all of our brothers and sisters imprisoned throughout the world were also released. In Australia the top priority for all Margiis is to get our three brothers, Govinda, Vishvamitra and Narada out of jail. The campaign (CAADA) has gained massive public awareness and support particularly in Sydney and core groups of campaign workers in other cities report enthusiasm and co-operation from a wide range of activists and intellectuals. Vishvamitra's confidence has led him to put off buying a colour tele and even the prison officers have been noticeably influenced by the campaign. This is reflected in an attitude of begrudged courtesy. About 30 brothers and sisters recently celebrated Narada's birthday in the prison chapel together with 12 Margii inmates. From 10.30 to 2.30 we were able to enjoy bhajans, kiirtan and tantric meditation and demolish mountains of superb food which was skilfully prepared inside the jail by the brothers.

THE CAMPAIGN: The most significant recent development has been the opening of the inquest into the Hilton bombing.

Barrister John Basten represented A, D & A before Norman Walsh S.M. and applied for leave to appear at the inquest proper when it begins on Sept 27. At the first hearing of this application in May the police sergeant assisting the coroner strongly opposed the application, saying that there was no mention of A, D & A in the police report on the bombing. This implies that the police don't believe the evidence of Richard Seary yet Seary was the very witness they asked the Jury to rely on in the conspiracy case. The police sergeant has since been replaced by a barrister from the Crown Solicitors Dept., Mr. Roger Court. On July 23rd Mr Court told the coroner that the brothers had an interest in the Hilton Case and the application to be represented during the inquest was granted. Mr Court also suggested that a situation might arise where a prima facie case could be brought against A, D & A for the Hilton bombing. This statement certainly contradicts that of his predecessor, the police sergeant and raises the question of whether Richard Seary may reappear on the scene. It is clear that the legal climate, which has been dormant for so long is moving rapidly and that their admission to the Inquest is perhaps the most significant development for more than 2 years.

Demonstrations have been held outside the Coroners Court and the press coverage of the

Inquest and the brothers circumstances has been extensive and favourable.

The legal campaign is progressing on a second front with the reading of transcripts by Ian Barker QC who is considering the option of a High Court appeal. We expect to know the possibility of an appeal in the very near future. Late in June campaign members met with representatives of the Attorney Generals Dept. Details of the meeting cannot be made public however, we believe the A.G.'s consider there has been a travesty of justice and are working for the release of A, D & A. A spokesman for the Attorney General (NSW) told the Sydney Morning Herald that the results of an internal investigation "had been delayed by the arrival of fresh material in the past two weeks". Frank Walker, the Attorney General, said "I have never received such persistent representations as in this case, nor in such volume".

An exhaustive document entitled "Ananda Marga and the Media 1978-82" has been completed and already used extensively with lawyers etc to provide them with a thorough view of how the media has dealt with A.M. and in particular A, D & A. This 'media submission' includes an independent media analysis by a sympathetic journalist and copies of all the stories by national and Sydney papers relating to A.M.

One of the uses of this document is as part of a submission to Amnesty International. This submission also incorporates extensive documentation of police persecution of members of A.M. in Australia. It has been sent to the head office of Amnesty in London and we are hopeful they will award the three the status of "prisoners of conscience" i.e. that they have been persecuted for their beliefs.

June 16 was the fourth anniversary of the brothers arrest and CAADA held a demonstration outside Special Branch headquarters in Sydney. The event attracted excellent press (and police) attention. An issue of 'The Sin' was printed and distributed widely to the chagrin of police. The headlines read, Special Branch Wiped. Almost all of Sydney's electronic media reported on the event. This is the first time the campaign has been able to attract media attention in its own right (i.e. without some court event etc) and represents a significant change in media attitude.

Em and Alf Dunn, Vishvamitra's parents spent a week in Sydney including the June 16 rally. They captured the interest of the media and were an inspiration to campaign workers as they tirelessly went from interview to interview throughout the week.

The best recent media event was a feature on Channel 9's Sunday programme on Sunday 30 May.

On the programme, juror Eric Mountier said that he now thinks A, D & A did not get a fair trial, and that the Hilton issue affected the jurors. Journalist-lawyer Tom Molomby was interviewed about the book he is completing on the case and Senator Gareth Evans repeated his call for the three to be released on license, pending an inquiry.

The movie, the book and the video are all very near to completion. The movie called 'With Prejudice' and produced by Don Catchlove, will be screened for the media in the next two weeks and two national television networks are presently bidding for the TV rights. The book by Tom Molomby is very near to completion although publishing will take some time. Tom produced the ABC radio program on the case which was entitled "The Mind of the Jury" and is a highly reputed expert and author on complex legal cases. The video is being made by Graham Double, Irina Dunn and Nick Power and will be circulated to political party branches, trade unions etc. It will present some of the legal details, the campaign and interviews with A, D & A and parents of the three.

On the morning of July 9 a banner which read "Free Anderson, Dunn and Alister - Justice Now" appeared on the Sydney Harbour Bridge. The banner spanned four lanes of traffic coming into the city and remained in place until 10 a.m. when police had to order bridge workers to take it down.

A very significant development in the past few months has been the extension of the campaign to other major cities. CAADA in Melbourne also held a public meeting on June 16 which was well attended and a submission is presently being prepared to present to Victorian Premier John Cain. It is envisaged that this submission can be adapted for a similar use in all states. In Brisbane campaign activities are being organised to coincide with the Commonwealth Games, probably in the format of a public meeting/seminar on police verbatim highlighting the brother's case. On May 27 a public meeting organised in Adelaide on the CAADA platform was addressed by NSW MLA George Petersen. In Hobart support has been organised through the Aust. Legal Workers Group and Labour Lawyers - the latter presented a motion for the immediate release of the three to the national conference of Labour Lawyers - both groups have written strong letters to the NSW Attorney General.

CAADA is relying on a massive groundswell of public indignation throughout Australia to force the NSW government into action. To achieve this we need your support. Operating costs at this stage of the campaign are quite



high and financial support is sorely needed. Send contributions to CAADA, C/- 18 Sparkes Street, Camperdown, 2050.

N.Z. Regional Retreat

The retreat was held May 7, 8 & 9 in a remote bush area called Totruni at the top of the Able Tasmine National Park.

A lot of work before the retreat was needed to be done; booking, organizing food, transport, schedule of things to happen as well as all the little unexpected uprisings which Radha and Harideva handled. Both Didi Krsna and Dada Nirainjana were organizing talks, music, yoga classes, bushwalks and a Saturday surprise.

The retreat couldn't help but promise to be a very blissful experience. Radha with BABA's Grace and good timing was able to book the retreat for the weekend of BABA's and Buddha's birthdays as well as a Margii wedding. The retreat was geared for new comers and the response was astounding with over 50 people. Everything seemed to fall into place with transport and food, people coming from as far as Auckland and Gore.

Friday night was the actual beginning of the retreat with everyone sitting in a circle on the floor in the DC room. Everyone in turn went around introducing themselves; some people travelling from Germany, USA, England, Canada and of course New Zealand. After all of the introductions the schedule for the next two days was discussed. The evening ended with apple crumble and kiirtan.

Early Saturday morning Didi Krsna held a yoga class with Dharmadeva demonstrating. A very beautiful, sweet kiirtan followed and flowed into sadhana. A talk was given by Dada Nirainjana and BABA's Vanii was read aloud. Prasad was then passed around followed by breakfast.



It was announced after the meal that a surprise Margii wedding was to be held later that afternoon. So into the rain many enthusiastic bushwalkers went looking for wild flowers to make garlands. A lot of sweet kiirtan lead by Radha started the wedding off to a beautiful start. For most people a Margii wedding was a new experience; a beautiful one at that. More prasad was passed around and before everyone's eyes a beautiful, very sentient meal lovingly prepared by Radha and a lot of other people was brought out. After the meal people sat around getting to know each other while Jyosna played guitar with Dada Nirainjana playing his flute. After everyone had a chance to digest their meal a bushwalk in the rain took place.

Later that afternoon Radha with the help of eager children put on a childrens show that was for both children and adults. It seemed Radha was always busy either in the kitchen or playing her guitar and singing besides watching to see the retreat flowed as smoothly as possible. In the evening more kiirtan was sung followed by sadhana. Another huge meal



was brought out; by this time I thought my stomach was about to go on a protest from over indulgence. At Didi Krsna's suggestion and Radha's playing a loving sufi dance took place. The vibration in the room grew as the dance went on. The response from so many was one of totally letting go which was so beautiful. Later on a slide show on Tantric yoga was shown. A lot of people went to bed afterwards while a group of about 15 sat in a circle with a couple of candles. Those who had BABA stories or just stories, poems or jokes

to offer did so. The evening ended with a very powerful kiirtan in the wee hours of the morning.

Sunday morning came too early because it was to be the last day of the retreat. Once again Didi Krsna led an asana's class followed by kiirtan and sadhana and a discussion. After breakfast everyone gathered again to discuss the afternoons activities which included a talk given by Didi Krsna, lunch and cleanup. For everyone I'm sure I can safely say the weekend went much to fast but for some it was to carry on for a few more days. Dada Nirainjana organized a bush-walk back through the park to Marhou with around 8 people taking part. Before the retreat came to a close everyone once again gathered in the DC room for what was to be the final time. The response for another retreat was expressed by many which was worth all the work and more that went into the preparation of this one. Everyone was in agreement that both Radha and Harideva did a great job with Radha now needing a retreat. While going around the circle everyone expressed their feelings of how beautiful and relaxing the retreat was, some people expressed their feelings in a namaskar to everyone, while another expressed her feelings in this poem:

Yellow as the sun's rays
fragile as the autumn leaf
power like the crashing waves
a cup...an ocean...unfathomable
touching...knowing...unquestionable
supreme, eternal

all encompassing love.

if all you do is love my friends...
that's all you can do.

by Nicky

Bhavanii



RAWA Cassettes:

From the 20th of August, cassettes will be produced from Ananda Palli with the exception of Scarlet Roses which can be ordered from Ashrava c/o 8 Brooklyn St., Burwood, Sydney. For all other cassette orders please write to Bhavata c/o Anandapalli, P.O. Box 3, Severnlea, Qld, 4352.



THIRD GLOBAL ANANDA MARGA CONFERENCE

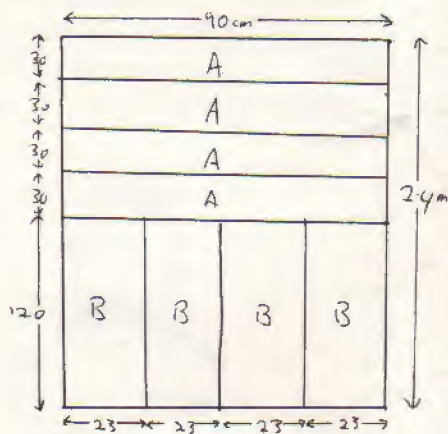
The Conference is being held in Manila, Philippines from the 16-19th of September, 1982.

Cultural and pracar programmes are just part of the four day conference. For more details please contact Sectorial Office.

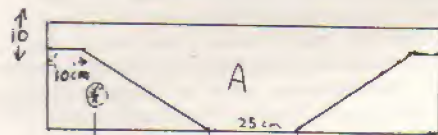
Space Age Lungota Design (makes 4)

You will need a 90cm x 2.4m piece of material and 1.3m of velcro fastener.

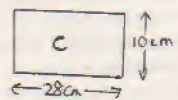
Divide as follows:



Cut A pieces thus:



gives



cut Velcro into 16 even pieces

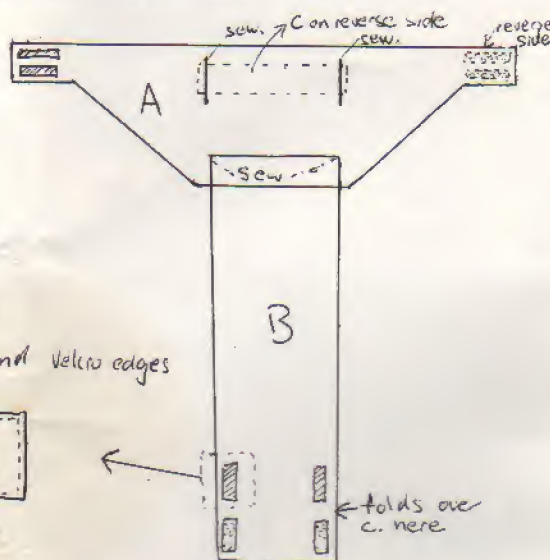
Sew all edges:



Sew C thus:



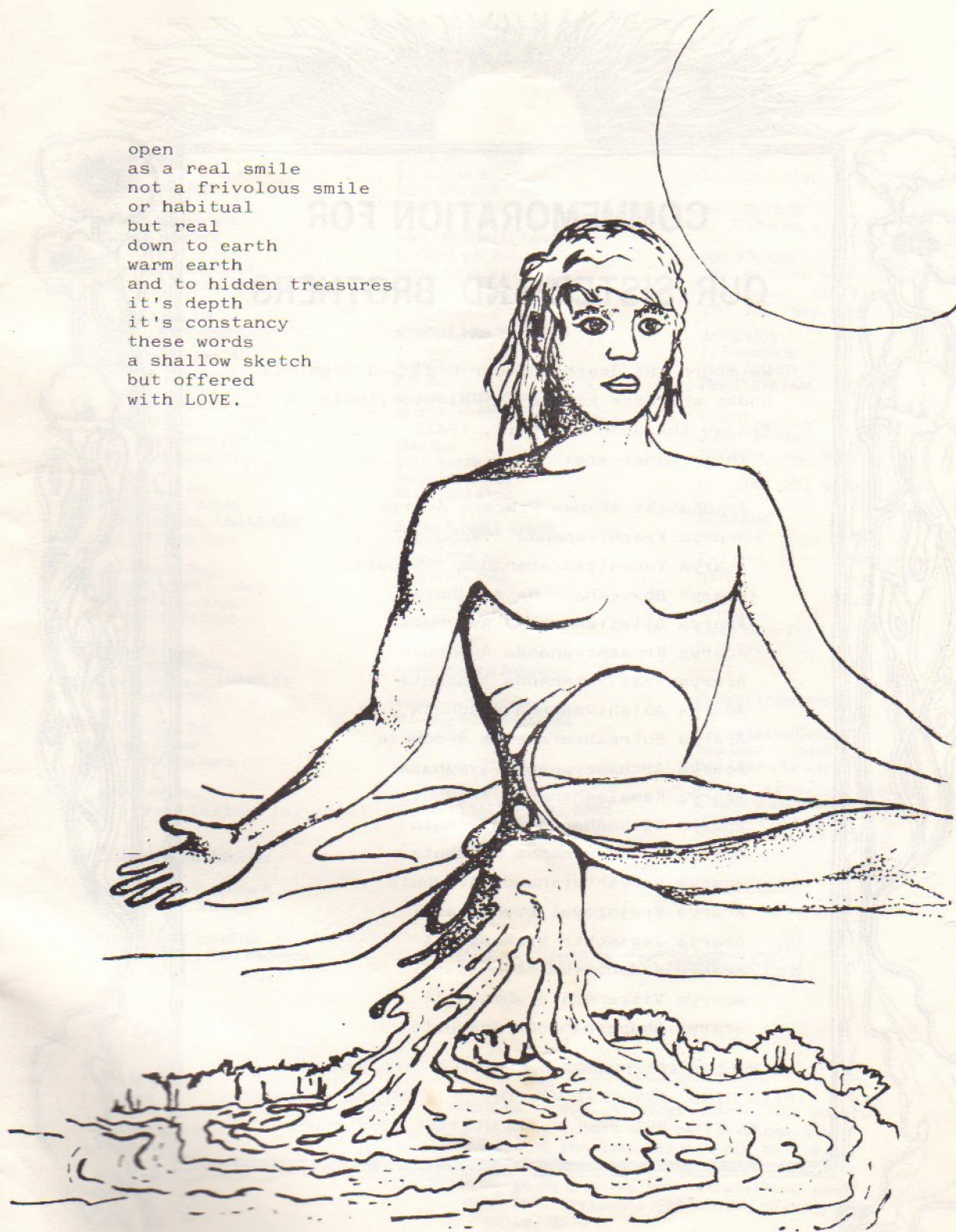
Then connect as follows:

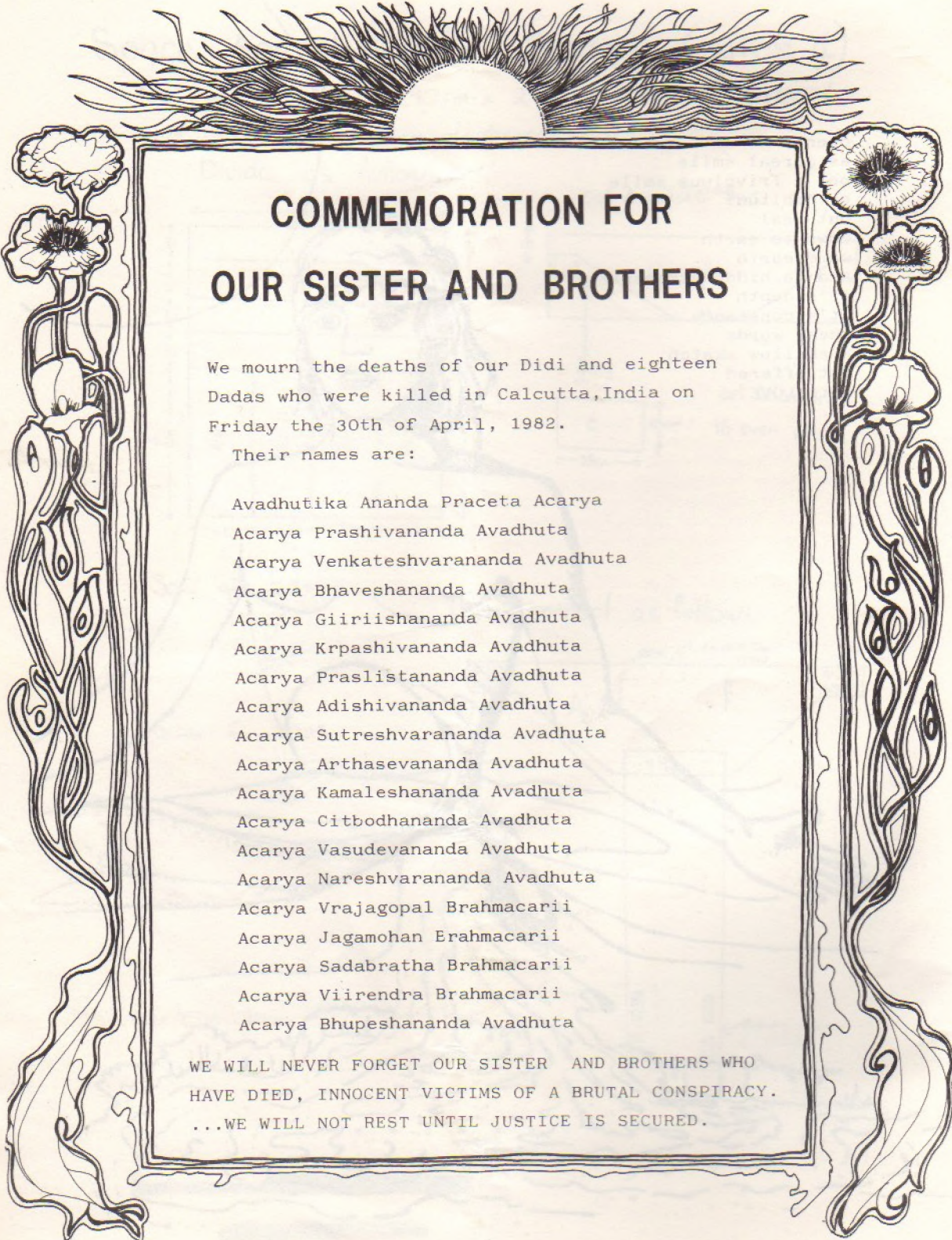


courtesy ... Vinay

* * * * *

open
as a real smile
not a frivolous smile
or habitual
but real
down to earth
warm earth
and to hidden treasures
it's depth
it's constancy
these words
a shallow sketch
but offered
with LOVE.





COMMEMORATION FOR OUR SISTER AND BROTHERS

We mourn the deaths of our Didi and eighteen
Dadas who were killed in Calcutta, India on
Friday the 30th of April, 1982.

Their names are:

Avadhutika Ananda Praceta Acarya
Acarya Prashivananda Avadhuta
Acarya Venkateshvarananda Avadhuta
Acarya Bhaveshananda Avadhuta
Acarya Giiriishananda Avadhuta
Acarya Krpashivananda Avadhuta
Acarya Praslistananda Avadhuta
Acarya Adishivananda Avadhuta
Acarya Sutreshvarananda Avadhuta
Acarya Arthasevananda Avadhuta
Acarya Kamaleshananda Avadhuta
Acarya Citbodhananda Avadhuta
Acarya Vasudevananda Avadhuta
Acarya Nareshvarananda Avadhuta
Acarya Vrajagopal Brahmachari
Acarya Jagamohan Brahmachari
Acarya Sadabratha Brahmachari
Acarya Viirendra Brahmachari
Acarya Bhupeshananda Avadhuta

WE WILL NEVER FORGET OUR SISTER AND BROTHERS WHO
HAVE DIED, INNOCENT VICTIMS OF A BRUTAL CONSPIRACY.
...WE WILL NOT REST UNTIL JUSTICE IS SECURED.

ADDRESSES

ACARYAS

C/- Sectorial Office

Ac Paritosananda Avt
Sectorial Secretary

Ac Japasiddhananda Avt
Additional Sectorial Secretary

Ac Parananda Avt
HPMG LFT Trainer
C/- Anandapalli

Ac Krsnasevananda Avt
Sectorial SSAC Secretary
ARS Brisbane Region,
C/- Brisbane Jagrti

Ac Vacaspati Brc
RS Wellington Region
& Sectorial Press, AMJAS, EMS
C/- Wellington Jagrti

Ac Nalinaksa Brc
Sectorial HPMG Secretary
ARS Melbourne Region
C/- Melbourne Jagrti

Ac Prahlad Brc
RS Brisbane Region
& Sectorial Farm, AMPES, SB
C/- Brisbane Jagrti

Ac Nirainjana Brc
ARS Suva Region
C/- Wellington Jagrti

Ac Devaraja Brc
C/- Wellington Jagrti

C/- WWS Jagrti Melbourne

Avtka Ananda Sampurna Ac
Sectorial WWS Secretary

Avtka Ananda Bratati Ac
GV LFT Trainer & DS Melbourne

Brcii Radha Ac
DS Christchurch

Brcii Malati Ac
DS Suva

Brcii Brtadaya Ac
DS Samoa

Brcii Krsna Ac
DS Perth

SUVA SECTORIAL OFFICE
620 Bourke st
Surry Hills NSW 2010
Ph (02) 698 7627

WWS SECTORIAL OFFICE
GLOBAL GV TC
199 Clausen St.,
N. Fitzroy, 3008.

SPECIAL PROJECTS

Anandapalli
P.O. Box 3
Severnlea QLD 4351
Ph (076) 83 5207

Clearlight
201A Rundle st
Adelaide SA 5001
Ph (08) 223 63 62

Sunrise School - Sydney
1 Perentie rd
Belrose NSW 2085
Ph (02) 452 2643

RAWA House - Wellington
301 Cuba st
Wellington New Zealand
(P.O. Box 6096 Wellington)
4336

RAWA House - Sydney,
167 Addison Road,
MARRICKVILLE NSW 2204

SYDNEY
C/- Sectorial Office

WELLINGTON
C/- RAWA House

MELBOURNE
74A Pallant Avenue,
Reservoir, VIC 3000
PH: (03) 460 4218

ADELAIDE
12 Frederick st
Unley SA 5061
Ph (08) 272 1446

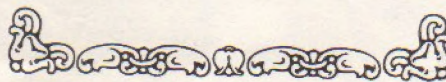
PERTH
3 White Place,
SUBIACO WA 6008
Ph: (09) 381 4670

BRISBANE
34 Wellington St.,
Petrie Tce., Brisbane,
Qld.

HOBART
10 Haigh st
Lenah Valley TAS 7008
Ph (002) 28 7022

PRISON ADDRESSES

Tim Anderson (Govinda)
Ross Dunn (Vishvamitra)
Paul Alister (Narada)
John Palmer (Jiivan)
& Walter Maresch (Shaktideva)
Locked Mail Bag no. 2
Nth Parramatta NSW 2151



PRANAM CONTRIBUTIONS

Articles, poems, drawings (black line work) and stories are just some of the forms that contributions can take. Pranam can be a source of inspiration, ideas and joy if we all share these by putting pen to paper and sending them into 'Pranam', 620 Bourke Street, Surry Hills, 2010

<u>NEW MOON</u>		<u>EKADASHI</u>		<u>FULL MOON</u>		<u>EKADASHI</u>	
DEC	26	JAN 5	*	JAN 9		JAN 20	
JAN	24	FEB 4		FEB 8		FEB 19	
FEB	23	MAR 5	*	MAR 9		MAR 20	
MAR	25	APR 4	*	APR 8		APR 19	
APR	23	MAY 3		MAY 7		MAY 18	
MAY	22	JUN 2		JUN 6		JUN 17	
JUN	21	JUL 2		JUL 6		JUL 16	*
JUL	20	JUL 31		AUG 4		AUG 14	*
AUG	18	AUG 29		SEP 3		SEP 13	*
SEP	17	SEP 28		OCT 2		OCT 12	*
OCT	16	OCT 27		NOV 1		NOV 12	
NOV	15	NOV 26		NOV 30		DEC 11	
DEC	15	DEC 26		DEC 30		JAN 10	

* These dates are adjusted for a 3 day gap.

Bábá Nám Kevalam